This is as copied & corrected as if for the press, by Bro. Seth Y. Wells. It has been further corrected & somewhat condensd in the fore part, & publisht, first in Prog. Thinker Chicago, & then in 1.000 tracts.

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1842 CALVIN, JOHN

MINISTRY OF;

(INTRODUCTION BY — FATHER JAMES)

CONTEMP. COPY BY BROTHER SETH Y. WELLS, NOW IN PRINT IN TRACT FORM.

SHAKERS

24°

John Calvin.

An account of some of the particular transactions in the life of John Calvin and of his entrance and sufferings in the world of spirits.

Written by himself,
in union with our heavenly Parents.

Introduction by Father James.

Beloved Children,

We, your heavenly Parents, have willingly condescended to have Brother John Calvin write this book for his sake, and for the benefit of all

who might read or hear it read; and that all might know the consequences of giving way to a proud and haughty temper, while in the body; and the sufferings that such souls must feel in eternity for indulging this spirit.

Some of you think that John Calvin and all persons that have nourished the same spirit that he did, while in the body, were very cruel, hard hearted beings; and it is not any thing strange that you should think so: for indeed they were cruel.

But remember, dear children, that they did not possess any greater degree of that spirit, naturally, than any among Mother's children, who can give way to a haughty temper, and beat and abuse a dumb animal, or indulge

a spirit of hatred and enmity against any of their brethren and sisters.

But having it in their power, and being restrained by no law or authority, they could fully execute their designs where others could not. Common-people of the world are restrained by the civil laws of the land in which they live. But you are restrained still more by your precious faith. And this is all the difference there is, in indulging a haughty spirit & temper. Those who will indulge it at all, would indulge it still more if they were not restrained by some superior power.

For how many are there among our children, that can indulge a spirit of hatred & enmity against any of their brethren or sisters, insomuch that they can rejoice to see any of their mistakes,

or to see them receive any mortification or reproof, or in trouble any way? I say, how many that can feel this spirit, that would not indulge it in a higher degree, if it were in their power? I say there is none.

But I say unto you, that this spirit indulged as far as that, among those who pretend to be Mother's children, is as odious in the sight of your heavenly Father, as any act committed by John Calvin.

And if any should leave this world and enter eternity with this spirit, they would undoubtedly share the same sufferings that he did; tho not in so high a degree; because he had given full sway to his unrestrained temper. Therefore his tribulation was according to his crime, and consequently greater than that of any that had never possessed the power

to gratify that spirit in the same way. And he needed greater tribulation, in order to bring his sense & feelings to the simplicity of the gospel; because of the antichristian darkness that so veiled his mind, that he could not receive any true light until this was removed by tribulation & deep sufferings of soul.

As to John Calvin now, he is a simple child, and is much beloved by us, your heavenly Parents: for he is one that delights to love and bless all that is owned by us; and he is one that can love and bless in truth.

This was written in union with all our heavenly Parents,

by Father James.

Section II.

Some particular account of John Calvin's youthful days and middle age.

In my youthful days I did not possess any greater degree of temper than the generality of my youthful companions. My parents were rich, & I was educated in many of the arts and sciences; and at length received the title of Doctor of Divinity. And this was my profession; but it was far from my works; being influenced by a high mind and a blind zeal, instead of the true, meek Spirit of Christ, and the simplicity of the gospel which he taught.

I thought of nothing but preaching the gospel of Christ, (as I called it,) that

my name might be sounded both far & near, that all nations might know that John Calvin was a great minister of the religion of Christ. But this was in a dark age of the world, and great was the darkness thereof.

There were but few then on the earth that knew any thing, aright, about the gospel of Christ. And those few that did, and were open in it, suffered great persecutions from the hands of those that were veiled in antichristian darkness, and overshadowed by it.

Yea, many saints of God were cruelly put to death, because of their testimony. And many times I felt sorrow and tribulation of soul for those poor Christians, when I saw how unmoved they were, and how firm they were in their

faith; that they could not be made to renounce it by all the threats and the most cruel means that could be invented by Devils. I say Devils; because I know that no mortals could invent such awful plans of martyring the saints of God, without the help of the Devil, as were invented in that dark age.

But I dared not open my feelings to any of the authority, being in the place that I then was: for I knew that I should lose my station, and undoubtedly lose my life. For in opening my feelings, I should be opposing the general feelings of the people of our religion; which was that heretics should be restrained by the sword; consequently I should have shared the fate of a heretic.

I would not have you think tha
I wished to be one of these Christians, or even believed their testimony; far was this from me; for my darkness was too great to see any thing like the light of God. I only felt sorry for them, considering them mortal sufferers.

But the more I witnessed such scenes, the less sorrow I felt; and at length I began to think that these Christians were nothing but bold stubborn beings, who meant to stand against and oppose the civil authority. I call them Christians now, because they wer such; but they were termed heretics among us, in that day.

I often tried to make them ~~renou~~ renounce their faith, by arguing with them, that they might escape

the fury of their persecutors; but it was all to no effect.

There was at one time, a man named James Rousseau, brought before the civil authority and accused of heresy. He was a man with whom I was some acquainted, and I tried to influence him to give up his faith, for the sake of escaping the punishment which I knew would be inflicted upon him if he did not. — I spoke to him thus:

Rousseau, how is it that you heretics can be so bold in opinions so much against the general community, knowing the consequencs thereof? Now I beseech you, as a friend, not to be so wild & foolish as to lose your life because of your stubbornness. You know if you do not oppose the requirements of the authority,

it will be well with you; and you also know the consequence of doing otherwise. So I would advise you to chuse the former. He replied as follows:

"O Calvin! think not to dupe me with such arguments. I know my God and his requirements of me; and I also know your boasted pretensions of religion. You call me a heretic; but I affirm to you that I am no heretic, but a true lover of my God and my soul.

"But call me a heretic, and what shall he be called who will cause the heretics blood to be shed? Which will you pronounce the greatest criminal, ~~the greatest criminal~~, the offender or the murderer? You also accuse us of being stubborn, wild and foolish. But I would ask who are the most stubborn, those who will boldly

speak the truth of God, and firmly stand to their faith and right, even unto death; or those who will not hearken to reason nor truth, in the least; because it is spoken by one whom you call a heretic?

"And who are the most wild and foolish, those who will willingly give up their natural lives rather than their faith? or those who will take the lives of others, because of their faith, and feign to think that they are keeping the laws of God, when they do not even keep the laws of humanity? Let every human feeling (if you have any) answer for itself."

"You advise not to oppose the requirement of the civil authority. But how can I comply with such advice? How can I throw the light of God out of my soul, & lay aside all feelings of humanity and

turn heretic slayer? If I should do this, I should then be as bad as you are, and even worse; because I have the light of God in my soul, and you have not; nor have you ever had it, and you never will have it, as long as you remain in such gross darkness.

"And for me to give up my faith, is that which I shall never do. You say, If I do not oppose the requirements of the civil authority, it will be well with me. But I say, it will be well with me, if I keep my faith. Let the civil authority do what they will with my body, I know it will be well with my soul. I fear not any death in the power of mortals."

Thus did he speak with boldness before the whole court. They then needed no further evidence. Being considered as a wild heretic, he was condemned and

cast into prison, and soon after executed with a number of others. They were all burnt, and he was burnt in a quicker fire, to prevent the people from hearing him speak.

And this was the fate of thousands, because of the antichristian darkness that so darkened the minds of those who possessed a high mind and a haughty temper; and having it in their power to execute their designs, they did it with unrelenting fury. Yea, great was the darkness that covered the earth, and gross darkness the people. And of this darkness I possessed a full share; and being influenced by a spirit of pride and ambition, I daily united in the abominable acts of persecuting the Christians.

And it seemed to be the spirit of the day, that as people increased in author-

ity, so did their pride and ambition increase, and consequently their darkness. And when influenced by this spirit, all feelings of humanity were lost. They thought no more of taking the lives of their fellow creatures than they would that of a dumb animal.

And this was the case with me. I could at one time, behold with composure, a scene of burning mortals, and at another time, preach with boldness, in the name of our Lord and Savior, and try to justify the cruel acts of persecution, by calling them the ordinances of God; and declaring that ~~that~~ all who would not come to his way, should suffer death.

And in this way I could justify the spirit of persecution, agreeable to

the feelings of those that possessed the same spirit, and delighted to see heretics suffer. But no others could believe such unreasonable and inhuman sentiments. And many that did not believe such false and erroneous faith, and knew it to be of the Devil, would boldly proclaim against it, knowing at the same time, that it would cost them their lives.

But so bold was the spirit of truth in those that did possess it, that they feared not the Devil nor his crew; but would boldly speak their faith, and proclaim against the abominations of antichristian darkness, and freely lay down their lives, and glorify God for the same.

But the more the power of good struggled for liberty, so much the more

did the power of evil strive to subdue it. And the more bold the Christians were in proclaiming against the antichristian doctrine; so much the more were the antichristians enraged, and inhuman in their inflictions on the Christians. No light or truth of God could find room in our souls.

As to myself, my pride & ambition daily increased, as my name was sounded abroad. I thought of nothing but honor & fame; and in my own conceit there was no one on earth that understood the principles of the gospel of Christ so well as John Calvin.

By this, my friends, you may ~~se~~ see the consequences of nourishing a haughty, self sufficient spirit, if not restrained by any superior power.

Section III.

John Calvin in the height of his power at Geneva; his persecution of Michael Servetus and many others.

By my ambition and blind zeal, in supporting the religion of Christ, as it was considered by us blind anti-christians, I was ranked among the bishops. About this time the spirit of persecution was raging to its summit. No regard was paid to station, age or sex. All that would not conform to the injunctions of their persecutors, suffered the consequences.

Papists burnt reformers, and reformers burnt papists; and papists and reformers burnt heretics, i.e. Christians

so called. Thus went on the work of destruction; each party justifying itself and condemning the other. As I was a great advocate for the reformers, and being in the height of my authority, I could fully execute my designs upon the papists or heretics that my haughty and unrestrained temper would lead me to.

Many were the fellow mortals that fell victims to my fury; and with boldness I would then justify the deed to my satisfaction, and to the satisfaction of those that possessed the same spirit. — But the Christians would often proclaim against such proceedings without fearing the consequences.

There was one John Gruet, who openly and boldly proclaimed against

and even ridiculed my boasted reformation. He said it was no <u>reformation</u>, but merely a <u>deformation</u>; and that John Calvin was nothing but a new pope.

Thus exclaimed Gruet; "What is John Calvin and his boasted reformation? He says the pope is nothing but a demon in human form, whose unrestrained authority allows him to perform the most cruel acts of injustice upon those that will not conform to his diabolical decrees; and that such power ought not to be given to the pope.

"But what is the difference between the pope and John Calvin? Surely there is none but the name. Does not he perform cruel acts of injustice upon those who will not conform to his unreasonable decrees, as well as the pope?

And why does he think that the Pope ought not to possess this authority? Is it because he wishes to take it from him?"

This man was also accused of denying the divinity of the Christian religion. But it was not the Christian, but the antichristian religion which he denied. And this with us was the christian religion: and those that did not conform to this, had to feel the vengeance of those that did. He was also accused of denying the immortality of the soul; but this was a false accusation; but false accusations were esteemed as valuable as those that were true, if they only served to condemn the heretic. Accordingly he shared the fate of a heretic. Thus were all feelings of humanity lost by nourishing a haughty, unrestrained temper.

There was also one named Michael Servetus, who was a Spanish Physician. This man I considered as my greatest enemy, being a man of great influence, and an open, liberal turn of mind, and I knew him to be capable of doing me much injury, if he opposed my sentiments. And this he did with a free mind, for he was bold in his enquiries after truth.

Accordingly he pointed out some errors to me, that I had committed in some of my writings upon religious matters. And this he did in writing, after having carefully examined my writings. But this I considered as a great insult. And from that time I was determined that Michael Servetus should suffer the fate of a heretic. Accordingly the first opportu-

nity that was found to take him, he was taken and cast into prison; but he soon made his escape and fled to the papists.

I will here make a few remarks upon this, that you may see and know that the Reformers were more furious than the Papists. Here Michael could flee to the Papists and find protection among them, when he could not among the Reformers. And while he was among the Papists, I strove to induce them to execute him as a heretic, pretending that he was the most wicked of men, and deserved to be burnt wherever he was found.

But he still found protection among the Papists, where he could not among the Reformers. And the authority considered themselves sufficient to judge & condemn the life of a heretic, without his being there

in person. They knew his crime, and the punishment he deserved; therefore they went on with his trial, and he was condemned to be burnt in a slow fire. But as they could not find his person, they executed the sentence in effigy, and also burnt several of his books.

I felt full union in their burning his books; but the burning of his effigy, I considered useless and foolish. But it was of no use to say any thing about that, seeing it was the decision of the court. I have mentioned this circumstance here, to show you how foolish it was for us to consider ourselves as Reformers of the Catholic Religion, when we could act so wild and foolish, and even be more cruel to such a man as Michael, than they were.

But a while after this, Michael was

paſsing through Geneva, on his way home, and I had him arrested and cast into prison. And soon there were false charges brought against him, sufficient to condemn him. And here he was, among a parcel of ravenous wolves, as it were, seeking his life, without a friend that he could inform of his situation; for he was far from home. Tho he had many friends near him, yet no one dared to plead his cause, for fear of death.

So Michael was left in prison a great while, hoping that he would change his feelings so as not to oppose my sentiments, knowing that if he should unite with me, it would be a great increase to our cause; and knowing also, that if he opposed me, he would have great influence on the other hand.

But Michael was a man poſseſsing

a noble disposition and firmness of mind; therefore he could not be swerved from his principles, except by sound truth and reason. And of this I possessed a great portion in my own opinion; but possessed very little in Michael's opinion; therefore I had him executed.

And I, like many others, strove to justify this abominable deed. And many now, even in this enlightened age of the world, will try to justify such evil deeds; because they were committed by Reformers. O could they but know the truth of God, in relation to such evil deeds of an unrestrained haughty temper!

But I am thankful to God, that the time is so near at hand when the world will see and know that their boasted Reformation will be of little consequence to

them when they are brought to judgment. Let them be brought to judgment in this world or in the next, they will find their boasted Reformation to be nothing but a cloke to cover their lusts. For behold the time cometh when their cloke will drop off, & leave them without a covering for their abominations.

Then they will see their shame, and they will find no place to hide themselves or escape the rolling judgments of God, but in obedience to his holy way, made known to them by his saints.

And when the time does come, I shall rejoice in it. And I promise you that I shall be more zealous in pulling down the antichristian forms and plans, than I ever was in building them up; and I can now do it in a spirit that will harm neither the body nor the soul.

Section IIII.

The last days of John Calvin in the body. His alarming and very horrible dream.

After the spirit of persecution had in a measure ceased among us, or at least, after there were not so many found who testified the truth of God so boldly as to enrage their enemies, there was a little respit. Tho I cannot say that the spirit of persecution itself had ceased; because the spirit of persecution is always ready to rise in those that possess a high mind, and a high mind springing from the lust of the flesh.

Therefore the spirit of persecution had not ceased; it was only the cruel acts of injustice that had a cessation.

For the spirit of the flesh having no bounds among us, was always ready to defend itself, even by the most cruel and abominable ways that could be invented.

But we now had what might be-called peaceable times. And this was the time for me to reflect upon the past scenes, and I did so. But I was so veiled by antichristian darkness, that I could not reflect and think aright, as I now can. Being puffed up by the pride of the flesh, I still considered myself as the true propagator of the christian religion.

But as my days drew nearer to a close, I began to think some of eternity, knowing that my time was short in this world, I began to prepare for death, as is the common plan of Antichris-

tians in this day. After they have taken all the pleasures of this world that are in their power, they then pretend to prepare for death. But vain is this pretension: for no preparation can be made to God's acceptance, but in obedience to his holy laws.

But my reflections upon the past, and thoughts of the future, only served to bring guilt. The more I thought of eternity, the more I feared death. And this is the common fate of Antichristians in this day. But the feelings that occupied my mind on this subject were kept to myself.

Michael Servetus seemed to be in my mind the most of any person that I ever had any thing to do with. For there was something in that man beyond my comprehension; and I saw it the first time

that I had any interview with him. But I strove hard to blind myself against it: for I considered him as a great enemy, if he opposed my sentiments.

But as my day dreams increased, so did the dreams of night. I soon found it true that there was no peace to the wicked. About a year before I left the body, I dreamed a horrible dream. I had dreamed many drems before, and many of them quite terrifying to me; but I will relate only this one: for this will give you some idea how much I felt in the body, on account of my antichristian darkness.

Had I not been so veiled by this darkness, and so completely bound by a haughty spirit, I could have done a great deal of good to the world; tho it would have

cost me my life; yet it would have been much better for me, in the world of Spirits, had I opened some of the feelings of my soul. I will now relate to you my dream.

I thought myself walking in a very beautiful field, and I saw a white stone in the center of the field; its being so white, it attracted my attention so much that I thought I would go to it. This stone, I should think, measured two solid feet. I came up to it on the east side, and the top of the stone was perfectly smooth; but the east side had some writing thereon; and this was the writing: Darkness! darkness is upon thee, O Earth! and darkness shall yet remain.

I then looked upon the north side of the stone, and these are the words

that I found written thereon: But longer will I strive with the wicked inhabitants that dwell in thee, O Earth!

I then looked upon the west side, and these are the words that I found written thereon: Behold upon this side shalt thou receive light in peace, first; and from this side shall it flow to the other three. I then turned to the south side, and these are the words that I found written thereon: For the mercy of God endureth forever & ever.

I then began to feel weary, and I seated myself upon the stone to rest. And I began to think seriously why this stone was placed in this field, and why it had never been discovered before, it being in such plain sight. And I also tried to think what could be the meaning of the writing thereon, and who could have placed it there.

I thought so seriously upon these things that I soon forgot where I was. But soon the earth began to tremble & shake, as with the power of a mighty earthquake. And I heard a voice roaring like thunder, from the white stone; and thus did the voice speak to me: O John Calvin! in darkness hast thou risen, and in darkness shalt thou fall!

At this the white stone opened, and I fell into utter darkness; and it seemed to me that I fell for the space of an hour. And all the while that I was falling, the roaring thunder, the awful screams and mournful noises that seemed to fill this darkness, were indescribably terrifying to me. And as I was falling, I exclaimed, O my God! my God! where am I now?

And the roaring thunders answered thus: In the same darkness in which thou

hast always been, only thou hast always been rising; but now thou art falling. This was the sound that I heard, mixed with terrifying screams. Then did I cry and mourn because of the danger that I was in.

After I had stopped falling, I did not know which way to turn, or how I should ever get out of this gloomy place again; for it seemed to me that I had fallen a great distance. And there I stood, in deep despair, fearing to step, lest I should fall. And the roaring and terrifying screams seemed to be growing nearer and nearer to me, as I stood; and they also seemed to increase in number, which increased my fear to such a degree that I thought each moment was the last with me.

But I again exclaimed, O my

God! my God! what shall I do? At this the roaring thunders, with repeated fury answered thus: Do as you always have done, remain in darkness. At this sound I thought my doom was sealed; for I saw no way out of this dreadful place.

But after a while, the noise that I heard, entirely ceased, and I was left in dark silence. And to me it was a gloomy and death-like silence. I thought of trying to find a way out; but I did not know which way to turn. I finally concluded to venture forward, thinking I might as well die first as last, if I must remain in such darkness.

So I began to move very carefully, not knowing what I should meet with. But I had not gone far before I stepped off from a precipice, I should think as much

as fifty feet in height. And when I landed at the bottom, I heard a loud sound of laughter from all quarters. I also heard a voice ask, "Who is that, that comes tumbling down here with such fury?"

And another voice answered; "It is John Calvin. I guess he's lost his" light, or else he would not be tumbling down here so carelessly. And another called out, John! John! Where is your light that you have been talking about so long?

I now began to feel ashamed; for my pride was so great, that I felt as tho I had rather be terrified than so ridiculed. I did not answer this question; because I knew it would give more chance for ridiculing me. So I walked on with more speed than I had done before, with a determination to find light or death

I had not traveled fare before I heard a voice speaking to me thus: "What seekest thou?" I answered that I sought a light, that I might find the way out of this dreary place. The voice then asked if I knew in what road I was traveling. I answered, I do not. The spirit then said, "It is the same road that you have walked for several years past; and all the light that you will find will be the light of Hell."

Well, said I, I am willing to see the light of Hell for the sake of getting out of this gloomy darkneſs. So he told me to travel on, and I should soon find it. I then traveled with increasing speed, and I soon found the before mentioned light: for the next stumble I made, landed me in the burning flames of light.

And in my terror, I awoke, and behold it was a dream, and thankful was I to find it so. But never did mortals know of this before. And if it had not been for my pride, and the fear of suffering an ignominious death, I might have profited by this, as well as by other similar warnings.

But I knew that those of my class would consider me as a scoundrel, and consequently I should have to feel their vengeance. But as many such things haunted my mind, it was not long before my mortal race was ended.

Section IV.

John Calvin's death and entrance into the world of spirits. His great tribulation & sufferings before he obtained the mercy of God.

As I felt my time shortening very fast, every thought of death brought increasing terror, feeling confident that I knew, in a measure, what my situation would be after I left this world. For I believed that such feelings and dreams as I had experienced, were but symbols of my future condition.

But notwithstanding all the sensations of terror that I felt, [redacted] I had the boldness to keep them concealed from every mortal but myself. But great were the sufferings

that I indured in my last sickness: for my bodily sufferings increased the terrors of my mind, and the terrors of my mind increased the sufferings of my body, until death separated them. Then I had nothing to feel but the terrors of a guilty conscience.

But surely my sufferings were not in the least diminished; but were increased: for I found myself in the darkness that I had dreamed about. Yea, in that silent darkness was I left to wander, without any noise excepting that which I made myself. And in this darkness I wandered about, upwards of a hundred years.

At length I was blest with a small degree of light, sufficient to perceive that I was yet on the earth.

And this light increased so that I could distinguish people, animals, birds & trees, quite distinctly. But they were all alike to me; for they all seemed to flee from my sight as soon as I saw them.

But I soon found myself in a more horrible situation than ever; for darkness began again to gather around me, filled with loud roaring thunder, mingled with terrifying screams and doleful noises, such as I had heard in my dream, tho with such increasing terror as cannot be described to mortal ideas; nor will they ever be experienced except by those who indulge a haughty temper, and do not repent of it in this world.

At times, these dreadful clouds of darkness would leave me, and then

return again. And in this situation I passed another hundred years. And along about the latter part of this time, I was covered with one of these clouds of darkness in perfect silence. This was very unexpected to me.

But I had not been long in this silence, before I heard a female voice,* and I quickly turned to the direction from whence the sound came, and I saw a small light, not larger than a shilling piece. But every word that I heard, came to me like flames of fire: for they were words of the living truth of God.

I then heard another voice speak to me thus: "Behold this little spark of gospel

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* I have since learned that this was Mother Ann's voice, opening her testimony in America.

light, in the midst of this great cloud of Antichristian darkness. I then attempted to lift up my voice and cry for mercy; but in vain; for I could not utter a sound.

Then did the voice say to me; "You would not use your voice to cry for mercy, when it was in your power; and now when you wish to do it, you cannot. Remember your sufferings are not yet ended; for great is the tribulation which you have prepared for yourself. I say to yourself; for so it is: for righteous are the ~~the~~ judgments of the Lord Almighty, and righteously will they be executed upon every soul that merits them by their evil doings."

And thus was I left to wander again; and I thought seriously upon what I had heard, and began to feel

as tho I should be willing to do any thing for the sake of finding that little spark of light again, that I had seen.

I had not travelled far before I found myself chained, and surrounded by burning flames. Then were my sufferings increased, and in this situation I remained a great while, (at least it felt like a great while to me) and I could do nothing but weep and lament, in bitter anguish, my deplorable situation. No voice could I hear, but the voice of devils rejoicing in my sufferings.

After being in this situation several years, I at length heard a voice speak to me thus: "For what dost thou cry?" I answered, for mercy! mercy! Then said the voice, "How canst

thou receive mercy?" I answered that I did not know, but intreated the voice to tell me. He asked me if I was willing to receive it in any way that he should make known to me.

I answered that I would; for I said I did not think I could be in a more deplorable situation than I was then in. He asked me if was willing to confess all my dark crimes to him. I answered that I was. He then told me that I might follow him. My chains were then immediately loosend and I followed him through the flames for a long time.

I did not see the Spirit; I followed only by the sound of his voice. Pretty soon we came to a dark place, and then I saw a small light of the Spirit,

by which I could guide myself. After I had traveled in darkness for a long time, the spirit stopped and opened a small door, and we entered a very small room lighted only by one pane of glass.

Now, said the spirit, you may confess your sins to me, if you will. I then went on in obedience, to confess. After I had opened about a quarter of my life, the spirit told me I might stop. And I saw a small fountain before me, and he told me I must wash myself in that fountain, and wait for his return. He then withdrew, and I obeyed his order.

And this was the way I had to proceed through the confession of my whole life, washing at every quarter. And when I had finished, he told me that I must labor for godly sorrow and repentance,

and humble myself exceedingly before God, before I could be allowed any further privilege.

I was then left in this little room for a long time, without seeing any one but this spirit, whom I found to be the apostle Peter, and who came to me every twenty four hours, and spoke to me, and enquired concerning my feelings and the like.

At length he asked me if I was willing to come low and humble enough to beg the pardon, and ask the forgiveness of all that I had ever injured and vented my feeling upon. I replied that I was willing to do it with all my soul. He then said I might go with him and do it. It seemed to me some distance to the place; but it was a strait road that led to it.

It was a very beautiful, white house. and we entered the hall, and passed on

to the back part of the house, and entered a room. And there I found the company assembled, with Michael Servetus at their head. I knew Michael as soon as I entered the room. Peter then told me that I could now do my duty. So on my knees in humiliation and deep sorrow of soul, did I proceed and humbly beg the pardon of each and every one, from the first to the last.

After all the cruelty I had shown to Michael, the gospel had done so much for him, that he could not refrain from tears. Instead of rejoicing at my tribulation, he freely forgave me and blessed me; and so did all the rest.

After this requirement was performed, I was taken into another and smaller room, and was told that I might stay there

for the present. But Peter came to see me once in every twelve hours; and Michael came twice a day, and brought me some food, but did not speak to me.

Every once in a while I could hear music and dancing in the house; I did not ~~to~~ know what to make of this, and I dared not ask, what it was, for fear of doing wrong: for I felt as tho I had suffered as much as I could bear.

As Peter was with me at one time, I heard the music and dancing plainer than I ever had heard it before; and it startled me at first. Peter then looked at me and smiled. This was the first smile that I had beheld since I had entered eternity; and I began to feel that sensation of comfort that I had never felt before. I then felt free to ask the cause of so much music & dancing.

Peter told me that they were worshiping God in spirit, and asked me if I did not want to see them. I told him I did. He then led me into a very large room, in the same house, where there was a large company of spirits assembled in the worship of God. I staid through the meeting, but did not unite in any part of the worship.

When I beheld the simplicity of these spirits, my tribulation was turned into mortification, and I felt ashamed of my pride; for I did not know that I should ever gain simplicity enough to unite in this mode of worshiping God. It looked entirely new to me; but I thought it must be the worship of God, or Peter would not have told me so.

After meeting was dismissed Peter conducted me back to my room, and

told me that when I felt as tho I could unite in that devotion, I should have a further privilege. It was not long before I freely offered myself up, and told Peter that I was willing to do any thing that was required of me, however mortifying it might be: for I plainly saw that to be the only way that I could ever make any progress in the way of God.

He then conducted me into the next meeting, and I united with the rest; but great was the mortification I felt. But before the meeting closed, my pride was pretty well abased; insomuch that I wanted to unite ~~unite~~ again. After this, I was allowed the privilege of living with two more brethren.

From this time I did not see Michael until two or three years before

the commencement of this late manifestation on earth: (for Michael had travelled a great way beyond this place, and he is still much before me:) And thus was I moderately led along, rising slowly from one degree to another, until I found my blessed Mother, who hath wholly set me free.

I am exceeding thankful for the gospel; for it hath done a great deal for me, and for many, very many others. My spirit has been so subdued, that I can love and bless those whom I could formerly curse, and willingly take their lives. And they can love & bless one who would not show them any mercy, even in the least degree.

As to Michael and I, we love each other with the tenderest love,

which is well pleasing in the sight of our heavenly Parents.

About two years before this late manifestation commenced on earth, Michael and I were called upon to go together, and gather the Antichristians that had left the world, and were in search of light. This I considered a great privilege, to go in company with so good a man as Michael.

And we had a great work to do, as well as innumerable companies of spirits to speak to: for great was the work of God in the spiritual world about this time. And we have been in this labor nearly all the time since the work commenced on earth, among Mother's children.

As I have said enough to give

you a sense of my actions and feelings while in the body, and of my sufferings after I entered the spiritual world, I have satisfied my mind, believing it will be interesting to all, and hoping it will be a warning to those who are beset by a haughty temper and a proud spirit.

So I close my narrative with love to all who may ever hear this, and receive it from a friend

John Calvin.

Testimony of Michael Servetus.

I can, in truth, witness to what brother John has written, knowing it to be the truth of God.

And I also know that the indulging a haughty temper, to any degree, is very displeasing in the sight of God; for it is an abomination in his sight, and a stink in his nostrils. And great are the sufferings of souls who have indulged this wicked spirit; they can find no mercy until they have paid the utmost farthing, in the most painful sufferings.

Many are the scenes that I have beheld of suffering souls for this sin. Tho I never was so prone to that

evil; yet I had to pay the utmost farthing for what I had done. And every soul will yet find it so, that enters the world of spirits with this sin unconfessed and unrepented of.

So be so kind as to receive these few lines in love from a friend; for thus with my finger I seal the truth of God

Michael Servetus.

A few lines expressive of the feelings of our Heavenly Parents.

Beloved Children,

It is our most earnest feeling that all who ever read or hear this little book, would treasure it up in their hearts, and profit by it, and let it be as a warning to you against a haughty spirit. For souls who ha have the privilege that you have, and can indulge a haughty tem- temper in the least degree, cannot be accounted as the true children of your heavenly Parents; for our true children never indulge this spirit.

All who will profit by this

warning, may receive our richest love and blessing, and they shall receive it, and always have it thro' time and in eternity.

Written by Father Joseph, in union with all our heavenly Parents.

Note. This little book was placed on the head of the Elder Brother David Hawkins, by John Calvin, sabbath, March 27th 1842, and written by inspiration.

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Christ's Second Appearing
Partial copy
(copy 2)

Undated

New Lebanon, N.Y.

SHAKER COLLECTION Item 59

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